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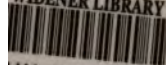
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Rev. Samuel Barnett

with best regards of

Historical Appendix

S E R M O N

PREACHED AT THE

ORDINATION OF REV. AMOS SMITH,

AS COLLEAGUE PASTOR OF THE NEW NORTH CHURCH
IN BOSTON.

WEDNESDAY, DEC. 7, 1843.

BY FRANCIS PARKMAN, D. D.

PASTOR OF SAID CHURCH.

WITH

THE CHARGE, THE RIGHT HAND OF FELLOWSHIP,

AND AN APPENDIX.

BOSTON:

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S E R M O N .

EPHESIANS iv. 11-13.

— HE GAVE — PASTORS AND TEACHERS, FOR THE WORK OF THE MINISTRY, FOR THE EDIFYING OF THE BODY OF CHRIST: TILL WE ALL COME IN THE UNITY OF THE FAITH AND OF THE KNOWLEDGE OF THE SON OF GOD, UNTO A PERFECT MAN, UNTO THE MEASURE OF THE STATURE OF THE FULNESS OF CHRIST.

THE work of the ministry — the edifying of the body of Christ — in other words the building up of the christian church for the promotion of human virtue and of human salvation — these are the holy purposes for which Christ Jesus is exhibited in my text as giving gifts unto men. These are the purposes, for which not pastors and teachers only but prophets and apostles, and the whole dispensation of the gospel were given. These are the purposes, my brethren, for which we assemble this evening in the house of prayer, that we may set apart a brother and fellow-laborer in the ministry of Christ Jesus, and add another to those, whose duty and whose honor it is to show to their fellow-mortals the way to immortality. On such an occasion, which loses none of its interest with the frequency of its occurrence — each individual instance bearing its own separate and peculiar interest — it cannot be inappropriate to consider, as I invite you, the work of the christian ministry, and some of the qualifications essential to its fulfilment.

I. The ministry of the gospel is among the choicest gifts of God to his children ; and not less in these gifts

of his Spirit than in the material creation may we discern a beautiful fitness and proportion. As from the fulness of his providence he supplies our temporal, so of the exceeding riches of his grace does he meet our spiritual needs. We are not, however, to speak of the ministry, or of a class of men set apart for the teaching of religion, as peculiar to christianity. Something approaching to it formed a part even of the dispensations of the ancient world. In the establishment of his own church, Jesus Christ adopted what he found good and excellent in the systems that preceded. In nothing does the manifold wisdom of the great Teacher more beautifully appear; in nothing does he stand more distinguished from the reformers of later times, than in his readiness to adopt, to take up, as it were, and by his adoption to sanctify, whatever was excellent in Judaism. 'I am not come,' said he, 'to destroy, but to fulfil.' He did not, like them who have since sought to purify his church, with a ruthless hand brush away whatever had existed before. But knowing what was in man, and with what added facility truth finds its way to the heart through cherished associations, he adapted his own institutions to the religious habits of his countrymen. And as when his disciples asked him to teach them to pray, he borrowed from forms and expressions to which they had been accustomed; and as when about to prescribe even the peculiar rites of his own religion, he united with them something of what time and devotion had consecrated in the Jewish heart,—so when he would provide for the diffusion of the gospel, he instituted orders of men not unknown to the days of Noah, the preacher of righteousness; of Moses, who gave the law, and employed the eloquent lips of Aaron to expound it; of Samuel, who presided over the school of the prophets;

of Elijah and Elisha, of Ezra and his successors, who taught the people the true knowledge of God. For he appointed some to be apostles, endued with miraculous powers to proclaim and establish the truth ; some to be evangelists, to diffuse it over the earth, and to preserve the records of its truth ; and finally, as in my text, pastors and teachers, to preside in the churches, as in the progress of christianity these churches were multiplied, and to build up its professors in faith and holiness through the successive ages of the church.

It would be impossible to human wisdom or philanthropy to devise an institution better suited to the spiritual wants and condition of our race, than precisely that which Jesus thus ordained. We have become so familiar with the idea of the christian ministry and the various associations it includes, that with our usual disposition to undervalue what is common, even of the choicest bounties of Heaven, we lose the just appreciation of its importance. But let us suppose, that the theory of the christian ministry was now for the first time presented. Let us imagine—and when we reflect upon the earnest spirit of these days it is surely no wild imagination—that this whole community were now considering what might be done on the broadest scale for the moral and spiritual interests of the world. Suppose that in one of our great assemblages for such purposes, some gifted spirit, whose eloquent lips were touched by an ardent charity, should propose that an institution, precisely like the christian ministry, should be established. That a class of men, sufficient in numbers, qualified by their attainments, their tastes, and virtues, should be set apart for the religious edification of the whole people. Connect this theory of the ministry with the christian Sabbath in all its peaceful

and holy influences ; with the spectacle of the great assembly, withdrawn from worldly employment and united in the consecrated temple, to set forth God's holy praise ; to hear from the lips of a chosen and a trusted teacher God's holy word ; assembled, too, in all the varieties of human condition, the rich and the poor, the aged and the young, the prosperous and the sorrowful, bound together by a common faith and a common love, in their known and unknown joys and griefs, temptations and sins. Connect with this the image of a faithful pastor, of a tried and trusted friend, no stranger to the families or to the hearts of the flock, rejoicing with them in their joys, solacing their griefs, welcomed in the chambers of sickness and at the bed of death, and bearing to the house of mourning the consolations of Christ, — what, I ask, within the range of a fancy the most fertile, or of the most enlightened philanthropy, would seem of itself more admirable, or more fruitful of promise in its results ? Then suppose that its duties and its influences should be now first exhibited in precisely the terms designated in holy writ : teachers, to feed the people with knowledge and understanding ; shepherds, to guide the flock in the paths of peace ; ambassadors, sent of God to reconcile to himself an alienated world ; watchmen, defending the church ; bishops, watching for souls, but not having dominion over faith ; stewards, holding in trust and dispensing to each in his need the truth of Christ Jesus. Finally, let these descriptions be combined with what memory might recall, or hope might anticipate of these holy influences — and with how much enthusiasm would such a proposal be welcomed ! What glowing anticipations would not be entertained concerning it ! How poor, in comparison, and defective would seem all other

devices, which in these days have been boasted of, as better suited than the blessed institutions of Heaven, to meet the spiritual necessities of mankind! Yet, my hearers, this is but the simple account, which the New Testament gives us of the ministry of the gospel.

And let us bless God, that a theory, in itself so beautiful, has through successive periods of the church been realized. That amidst all the darkness and error and sins of christendom, all the changes and convulsions in human affairs, through the long course of eighteen hundred years; all too that we find in the history of man and the history of the church for our humiliation and grief, there has never been wanting a succession of men who have been faithful to their calling in the ministry of Christ Jesus. No church, corrupt or deluded as it might be, has been without its faithful leaders and devoted guides. Amidst endless diversities of faith and of outward name, even in the darkest periods, there have been good soldiers, faithful ministers of Jesus Christ, who, partakers if not of the same form, yet of the same spirit of faith, have diffused the savor of the Redeemer's name, and brought many sons unto glory.

This, brethren, is what we mean, all that we mean, and all that we want, when we speak of a succession in the christian church: a succession, not to an outward power, or to ecclesiastic rule, but of an inward faith, and holiness, and love, of learning and of toil, of gospel teachings and heart-breathed prayers and self-sacrificing lives. We look not for the church, for we shall not find it—the church cannot show, the word of God does not promise it—in the visions of an apostolical succession, in a pedigree not of spiritual gifts but of 'laying on of hands,' beginning in doubt, continued in darkness, and broken by a thousand contending claims; through popes

and prelates, of whom some were never consecrated, some had no diocese, and others had no faith : 'infallible heads of an infallible church,' of whom councils as infallible excommunicated not a few for their heresy, and impartial history brands others — I speak not of them all — for their ungodly lives ; 'successors of St. Peter,' but leaving no record like St. Peter of sorrow for sin ; 'lords of God's heritage,' but enemies of God by wicked works ; 'shepherds,' but not caring for the flock, of whom that must be written once uttered by Jehovah against the faithless shepherds of Israel : 'Wo to the shepherds that do feed themselves. Should not the shepherds feed the flock ? But the diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye sought that which was lost. Therefore I am against the shepherds.' *

It is grateful to turn from the dark pages of ecclesiastical history, and from examples of unbelief, of foul hypocrisy, and of spiritual domination, exhibited throughout christendom, protestant as well as papal, to the true succession of the ministers of Christ Jesus of every name and every age. Thanks to the great Head of the Church, he has preserved to himself a glorious succession, beginning from Galilee, where his gospel was first preached, and continued to this day, of minds enlightened by his truth, of hearts sanctified by his spirit, and quickened by his love. Behold here the goodly company of pastors and teachers, commissioned not of man but of God, his grace accepting, as it first inspired their gifts, his providence ordaining their lot. And whether found with mitred prelates in royal palaces, or with unlettered missionaries in the darkest

* NOTE A.

corners of the globe ; with Leighton, and Sherlock, and Tillotson, making demonstration of the truth, and almost persuading princes to virtue by the sanctity of their lives ; or with Baxter and Wesley, calling sinners to repentance from the work-shops and collieries of England ; with Massillon and Bourdaloue, not afraid to utter God's testimonies before kings, and, like the fore-runner of Jesus, rebuking voluptuousness in high places ; with Fenelon, persecuted but not forsaken, in exile yet glorious, bowing the hearts of enemies to a reverent love, and cheering by the sweetness of his consolations the afflicted peasantry of France ; or with Borromeo, the munificent patron as well as spiritual lord of Italy, worthy to be called saint, while in wasting labors and self-denial he consecrated a cardinal's power and a prince's wealth to learning and humanity ; or with Oberlin, glowing with love, and prodigal of toil, amidst the icy mountains of Switzerland ; or with Heber, fainting under the burning skies of India, as he preached to the Gentiles, that they should turn from dumb idols to the living God ; with Watts, teaching reasoning to the wise, and hymns to little children ; with Price, whose impartiality in search of truth and childlike spirit were scarcely less beautiful than his charity for the erring ; with Priestley also, his friend and fellow laborer, whom the world might have honored among the chief of philosophers, had he not chosen persecution and loss as a good soldier and confessor of Jesus Christ, who even in his differences from his brethren still kept 'the unity of the faith,' and esteemed above all human philosophy 'the knowledge of the Son of God ;' with Robinson, whose genius and learning would have graced the University that proffered to him her honors, and to whom he replied, when it was graciously asked, 'Can the Dis-

senters know the worth of the man?' — 'The man knows the worth of the Dissenters;' or with Robert Hall, wielding with the might of his eloquence the 'sword of the spirit, which is the word of God;' and when death went up into palaces, proclaiming from his humble pulpit, with the majesty of an ancient prophet, the nothingness of princes in the presence of the great 'I AM:' and to come nearer to ourselves, with Worcester, the friend of mankind, because 'the friend of peace,' rich in his poverty, having nothing but possessing all things, while in the gentleness of Christ, and the subduing power of love, he exposed to rulers and nations the sinfulness of war; with Channing also, and with Follen, united as kindred spirits in the heaven of which their lives were foretastes on earth, and finding there what earth only shadows but cannot fully bestow, the glorious liberty of the sons of God — with these and such as these, lights of the church and lights of the world, we trace the true succession of the ministry of Jesus, and of them we say, 'These are the servants of the Most High God, and God himself is not ashamed to be called their God, for he hath provided for them a kingdom.'

II. And if such be the ministry of Christ Jesus, we perceive at once what are the qualifications for this ministry. Some have already been implied; and did the limits I must prescribe to myself in this part of our solemnities permit, I should speak more especially of *learning*, as essential to him that would teach; of learning, derived from study of the works, and above all, of the word of God; from communion in their writings with the illustrious dead, the instructors of the past and of present times; from the pages of history and the rich

repositories of wisdom, human and divine. I should speak of *piety*, without which learning is chaff, and prayer returns void, and sermons are dry bones, and he that liveth is dead; of piety, that takes of the deep things of the spirit and interprets them to the soul; and then I would speak of *charity*, even the sweet charity of the gospel, that thinks no offices of love too humble, and is prodigal of toil for the salvation of souls.

But let me not be thought needlessly pressing what will at once be conceded as an indispensable qualification, when I say, that to the christian teacher there must be the *spirit of faith*. He that preaches Christ Jesus must believe that Christ Jesus is. He must believe the record that God has given of his Son; not as the friend and brother only of the human family, but its Saviour from sin and death; not as the teacher merely, or yet the pattern of all goodness, such as any of us, if we but please, may attain, but holy, undefiled, made higher than the heavens; not as the wisest of the philosophers, chief among Socrates and Plato, Confucius and Seneca, themselves almost as wise, but as the christian's master and the christian's head; the Master prescribing the laws, the Head over all things to the church; anointed of God to instruct by his doctrine, to sanctify by his truth, to ransom by his death; to raise to everlasting life a pardoned and regenerated world.

Nor is it without the highest reason, that the gospel insists upon the *spirit of faith* as vital to its teachers; this being the foundation of the christian structure, this the soul without which the body is dead. It is the instruction of my text, and it comports with the whole analogy of the word of truth, that it is through faith and the knowledge of the Son of God, that the christian character is to be perfected and the christian church sus-

tained. Its design is to present men perfect in Christ Jesus. But how shall we present them in him in whom we have not believed, or believed only after the rudiments of our own philosophy? The kingdom of the Saviour can never be advanced but in fidelity to the faith which he and his apostles taught. It is good that the heart be established in that faith; and he that wants it, whatever else he may have, can never win souls to Christ.

2. Another essential qualification of the christian ministry is a spirit of *judgment*, by which I mean no other than good sense, that quality, which in its union with right affections, is well described by the apostle, when, representing it as an heaven-descended gift, he says: 'God hath not given to us the spirit of fear, but of power, and of love, and of a sound mind.' Here is wisdom, in its highest practical sense, as distinguished from knowledge that does not edify and may vanish away, and from genius, that may err and be deceived. In this spirit of wisdom, the scribe well instructed will understand the nature of his calling, the objects it proposes, and the best methods of accomplishing them. He will see that he is set for the defence of the gospel, to make manifest its truth, and to inculcate those great principles of righteousness and true holiness, under the dominion of which individuals and communities are to be enlightened and made free. He will perceive the peculiarity and the sanctity of his calling, 'not,' as has well been said by another, 'that he may do all sorts of good to all sorts of people in all sorts of ways,' but that he may do good to men's souls as a faithful servant of Jesus Christ, converting them from the error of their ways, and leading them in the way everlasting.

In his selection, also, of the means to be employed

for the accomplishment of these great objects, the same spirit of judgment will lead him to prefer the ordinances of God to the devices of men. Whatever aid he may seek from other instrumentality, from organizations for special purposes, or to meet some peculiar exigence, within or without the church; whatever of fresh impulse may be given for a season to the religious sentiment by extraordinary services; however kindly or hopefully, considering the mixed nature of man, he may be willing to regard the movements of that outward machinery, which a fervent zeal, not always refusing alliance with an earthly policy, may set in motion to build up churches and multiply its converts—still will he count them as temporary in their nature, cautiously to be watched in their effects, and subordinate ever to the means which God has ordained, which his churches from age to age have hallowed, and the gratitude of millions, helped to heaven by their power, has blest. In the peaceful Sabbath, giving rest and hope to a disordered world; in the christian sanctuary, where God's honor dwelleth; in the voice of prayer ascending from united hearts with the morning and the evening sacrifice; in the gospel of Christ Jesus, supplying his needs and speaking peace to his heart; in the memory of a Saviour's love, convincing him of sin, while it reveals to him the remedy; in the waters of baptism, laden with the promises of a Father's mercy to him and to his children, and the emblem of the holiness that makes meet for heaven—he finds all needed blessing and spiritual help.

Yes, brethren, let us esteem highly, as becomes us, these ordinances of Heaven. And you, beloved of my flock, settle it, I pray you, in your hearts, let it rest with the deepest convictions of your understandings, that

nothing can permanently advance the interests of a christian society except in union with the church and ordinances of God.* And though there be many that are ready now to say concerning them, 'who will show us any good?' let ours be the experience of the grateful monarch as he surveyed the covenant, well-ordered and sure: 'This is all my salvation and all my desire. Lord! I have loved the habitation of thy house.' Lift thou upon me the light of thy sanctuary and the joy of thy truth.

3. *Lastly*—for in regard to the services that follow I omit many considerations otherwise demanding notice—there must be to the pastor the spirit of *devotedness*; that spirit, which comes from a hearty love of his calling; from discernment of its nature, dignity, and responsibleness, of the surpassing worth of the soul, to whose welfare it is consecrated, of the labors it demands, and of the high rewards, with which its faithful fulfilment shall be honored.

In this spirit of devotedness, we shall be ready, my brethren, to consecrate our time, our best thoughts and faculties, to our appropriate work. We shall easily acquire, and we shall as constantly cherish, that attachment to the flock, that will convert our humblest and most retired labors among them into pleasures; and make us count as nothing those sacrifices of ease, of the refinements of social intercourse, or even of intellectual and literary gratification, which our pastoral obligations may not seldom demand. The peculiar studies of our profession will be our delight. The word of God and the great objects it holds forth will be our chosen medi-

* SEE this subject exhibited in its just light and importance in the discourse recently preached at the ordination of Rev. F. D. HUNTINGTON of this city, by Rev. GEORGE PUTNAM of Roxbury.

tation. In the generous elevation which such studies will give above the cares and passions and little competitions of this world, we shall attain to 'the heavenly-mindedness, which is peace.' We shall find, that the true happiness, not less than the usefulness of our profession comes from 'giving ourselves wholly to it;' and even as the children of Israel saw the face of Moses, that it shone, when he descended from communing with God in the Mount, so in the serenity of our frames, in our clear convictions and thence our heart-felt utterance of the things of the spirit; in the tenderness and the fervor of our prevailing prayers, will men take knowledge of us, that we have the mind of Christ; that we are in deed and in truth what we profess to be, their servants for Jesus' sake.

And permit me, fathers and brethren, to add, that it is through this devotedness alone, that we may hope in these days of theory and change, to maintain the just influence of the christian ministry. Now, that the institutions of religion must rest not upon the protection of law, but upon the faith and reverence of the community;—now, that the authority once pertaining to office is yielded only to the deserts of him that holds it;—now, too, that 'our sons and our daughters prophecy, and our young men see visions,' and even the children of the people, as in the days of old Ezekiel, speak one to another, saying, 'Come and hear what is the word that cometh forth,'—let it be seen, my brethren, that we of the ministry have something better than visions and musings to declare. Let us preach unto men the unsearchable riches of Christ, persuading them, as in Christ's stead, to be reconciled unto God. Let it be seen, that we honor our calling by giving to it our hearts; and that no objects, however attractive, no pur-

suits, however engaging, can come into competition for an hour with our higher employments as the ministers of Jesus. We shall fatally mistake alike the path of duty and the path of honor, if from the lurkings of personal ambition, or perhaps from a less censurable desire of commending ourselves as men not ignorant of the world, we yield to any secular interests the time or the affections we owe to the flock. The clergyman, who descends from his pulpit to the turmoil and the dust of secular contention, or who betrays a willingness to forsake the peaceful pursuits of his calling, the serene and healthful atmosphere in which he is privileged to dwell, for any distinctions his profession cannot bestow, will hardly escape some humbling intimations, that he is deserting his place. For the children of this world are wise in their generation. They like not us ministers for their competitors. And even they who may seem forward in their praises of the versatility of his gifts, will scarcely fail to take their own opportunities of censuring without measure the worldliness of his spirit, and of contrasting even his most eloquent representations of the emptiness of things temporal with his own earnestness in pursuing them.

It was their devotedness to the great interests of their ministry, that gave to the clergy of New-England, through its earlier periods, their power and their praise. It was this which was the strength and the wisdom of an honored generation of later days, some of whom we have been privileged to know, and the memory of others is embalmed in our hearts; and whether within these churches of our metropolis or in other portions of the land, they have bequeathed to us the legacy of their example. The memory of that generation shall not perish. There was that in their ministry and that in their lives,

which cannot die. They were good stewards of the grace of God. They were scribes well instructed in the things of the kingdom. If not with eloquent, yet with persuasive lips, because with upright hearts, did they preach righteousness in the great congregation. Therefore were they honored in the midst of the people.

If there be any now that inquire 'what could *they* show of spiritual illumination, and what inward witness had they to christianity?' the answer is, they believed in the record God gave of his Son; and saw his glory in his wondrous works—the glory as of the only begotten of the Father, full of grace and truth. And happy shall we be, fathers and brethren, if with like fidelity and like success, we shall manifest the same truth in our doctrine and in our lives.

MY FRIEND AND BROTHER,

The usages of these occasions, and the relation that from this hour unites us, permit me to apply these reflections more immediately to you. In urging devotedness upon a christian minister, I have but recommended a grace, which to an eminent degree distinguished those who have gone before us in this ancient church.* And I cannot ask for you, I am sure I desire not for myself, a higher praise, than that we may be numbered with them as devoted ministers of Christ Jesus.

With this evening are completed now twenty-nine years, since, standing in your place, I received with the counsels and the prayers of my elders the charge of this flock. From the same words of apostolic writ, which have suggested the topics of this discourse, did my venerated friend and professional guide, recently translated from among us to a higher service, enforce with his eloquent lips the duties of a christian pastor. The

* NOTE B.

memory of that instruction still lives in my heart: and I doubt not, that the spirit of that instruction has through other ministrations been infused into yours.* From his successor, your spiritual teacher, you will receive the appropriate Charge, which it is not meet that I should anticipate.

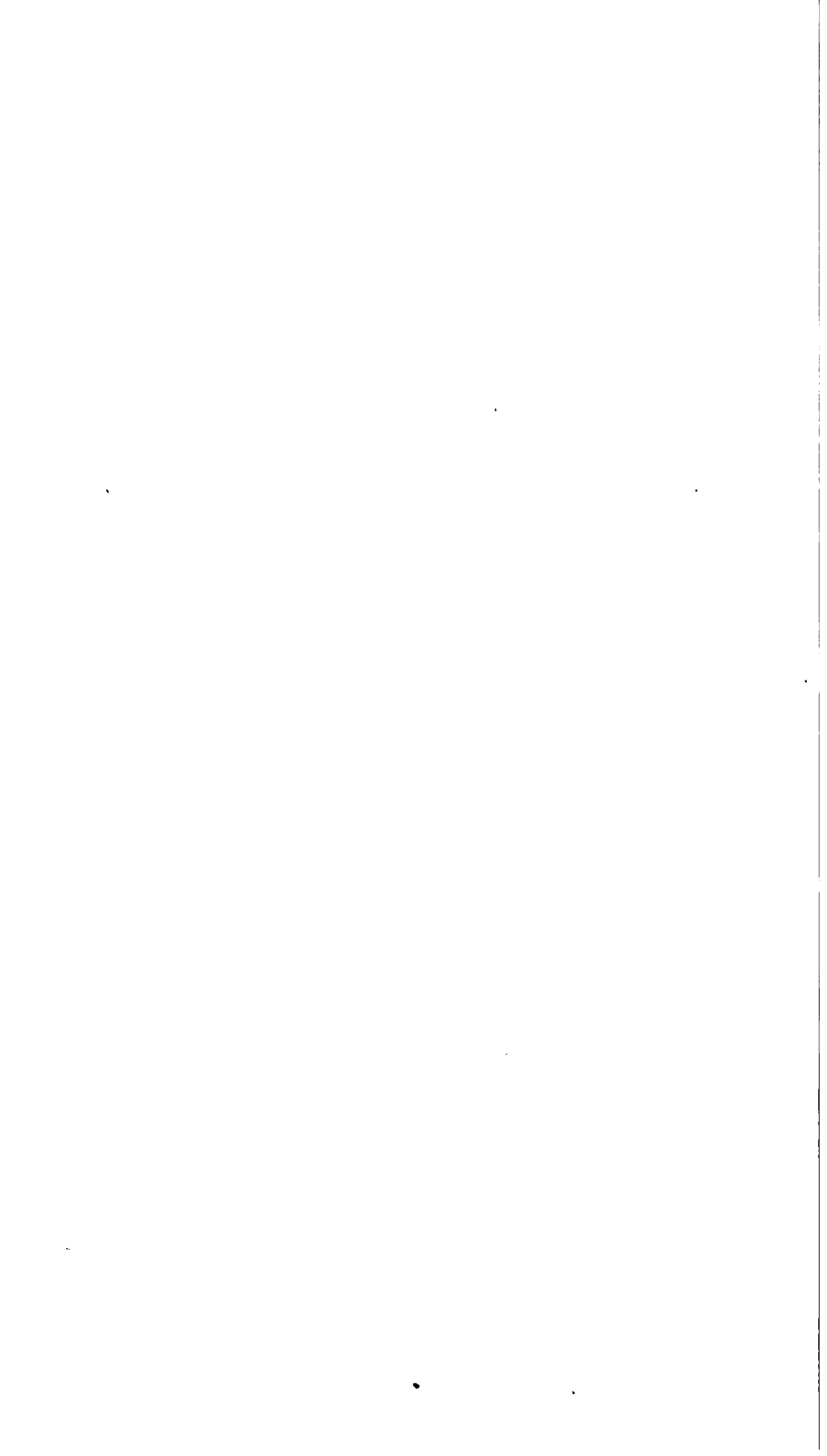
But it is meet, my brother, and my pleasant duty, to welcome you to a ministry, which we are henceforth to share. In desiring such a relation, I have not been unmindful of the embarrassments which are sometimes thought to attend it. But I have witnessed with unmingled satisfaction the steps, by which a paternal Providence seems to have conducted you hither; and I rejoice in the hope that our united service may be blest to the welfare of my cherished flock. I welcome you to a vocation, of which no brief experience has taught me the satisfactions not less than the cares. May you come hither in the fulness of the blessing that flows from a united people, from the freshness of your youthful purpose, and our availing prayers. God Almighty be with you, my brother, the health of your countenance and the life of your spirit. We will strive together for this people's salvation; in the name of him, who sent forth his disciples, two by two, to preach his word; and when my lips shall be silenced in death, may your ministry continue to them and their children, for their light and holiness and exceeding joy.

MY FRIENDS OF THIS CHRISTIAN SOCIETY,

You know that I partake with you largely in the satisfactions of this hour. You have too kindly, rather I

* At the ordination of the writer, Dec. 8, 1813, the late Rev. Dr. CHANNING, with whom for three years he pursued theological studies, preached the sermon from the same text. On the present occasion Rev. Mr. GANNETT, Dr. Channing's colleague and successor, of whose church Mr. Smith was a member, delivered the Charge.

should say, too justly interpreted my wishes for the union, which the solemnities of this evening sanction, to suppose that I was seeking release from labors, which, however imperfectly performed, have always been my pleasures, or to impair relations, which next to those that bind us to our homes, I cease not to regard as my chosen privilege. Let me say in humility, yet with the words of an apostle, 'Not that I desire a gift, but I desire fruit, that may abound to your account.' I cannot hope for my young brother a happier ministry than has been mine. Our whole history has been one history of peace. Be it *your* care, beloved,—and with the blessing of God it shall be *ours*—that it be the history also of growth in grace, in knowledge, and in all goodness. May you be built up in the most holy faith. May your spirits be fit temples for the living God, so that you may be presented to Christ Jesus a glorious church. And when all earthly ministries shall have ceased, may we, the pastors and the flock, be found with them, who by patient continuance in well-doing have obtained glory and honor and immortality.



CHARGE.

BY REV. EZRA S. GANNETT.

MY BROTHER IN THE FAITH AND MINISTRY OF THE GOSPEL:

AMONG the services of this occasion is the Charge which you have asked me to give you. When you extended to me this request, I did not understand you as imputing to me any other authority than I might derive from a few years' experience in the work which you now approach. According to the theory and discipline of the congregational order, you are clothed with all the rights and privileges of the ministry — a bishop in the church of the Lord, who may acknowledge none higher than yourself between your own person and him who is the Head of the church. In this my Charge, therefore, speak though I may in some sense as the organ of this ecclesiastical council, I can only offer advice for you to weigh, not mandates for you to adopt in virtue of the source whence they proceed.

Moreover, I can present to your mind nothing which you have not already considered. It is not my office here to bring forth things new from the manufactory of a human brain, but things old from the oracles of God; which you, as well as your brethren, have studied — you perhaps even more diligently than they — for months and years past; things as old as the times of Timothy and Paul, of Jesus and the apostles whom he sent to

preach his gospel. And here lies my confidence that I shall not speak in vain. Your conscience will respond to that which it has anticipated. The counsels of fraternal sympathy will have weight, because you will at once recognize in them what has been already tried in the balance of your own judgment, and found to have solid worth. A voice more authoritative than can issue from any human lips, a voice within your own soul, has charged you to be faithful to the ministry which you undertake. This is the charge which I now lay on you. Let me recall some of the thoughts, which in connection with the anticipated circumstances of this hour must have already passed through your mind. It may not be without advantage that they fall upon the outward ear, as well as touch the inner sense, at this time.

Be faithful to your ministry. 'Take heed that you fulfil' it. 'Make full proof' of it in all the relations to which it calls you. That you may do this, I counsel you, in the first place, to undertake it in singleness of heart. Lay hold on the ark of the Lord with pure hands. I will not impute to you the sordid or ambitious motives, which it is painful to believe ever induce one to enter the christian ministry. If I thought you took up this service because you deemed it a respectable or lucrative mode of life, a way to influence or distinction, my tongue should wither before it gave you one word of encouragement to proceed in your undertaking. My counsel, and entreaty, to you should be, never to assume these robes of office nor ascend this pulpit again, till you had become 'renewed in the spirit of your mind.' There is, however, a wide interval between this extreme of sinful folly, and the singleness of purpose with which it becomes you to gird up your loins for this work. You have one

thing to do when you address yourself to the responsibilities of this situation, and that is, to bring men to God through Christ. This includes every thing else that belongs to your office, as the light includes all the colors into which it may be separated. Let this be the subject of your contemplations, the central point of your regards, the axis on which your heart shall turn. Come here with this, the foremost and uppermost purpose in the range of your consciousness,—to make men good christians, that so they may be children and ‘heirs of God.’ Entertain no design, lower, narrower, or weaker than this. Let it seem to you that you would give up your life cheerfully, if you might be the instrument of leading the souls of this people to the fountains of salvation and the joys of heaven.

Having thus chosen the ministry with a clear discernment of its object, *devote* yourself to it. This is the next admonition that comes within the scope of the charge which I have recited. Devote yourself to this work. ‘Give yourself wholly’ to it. It offers you a field for the exercise of all your gifts; it will furnish you occupation for all your time. There are a great many other things to be done in the world—important and honorable and useful things; but they are not for you to do. Your business is, to be a christian minister, and this is your whole business, and this is all you can attend to, and more than you can accomplish, unless you consecrate your whole energy of body and mind to it. I will not stop to qualify my words by an intimation, that I do not mean you should neglect your health, or deny yourself the pleasures of social intercourse. There is no need of any such explanation, for your own good sense will supply it. I mean, that all your labor and all your relaxation, every thing in your outward life

and in your secret experience, must be made subsidiary to the end for which you are henceforth to live. This end is out of yourself. It is the good of others—their highest or spiritual good. In promoting this, there will be a reaction indeed to the benefit of your own soul; but that to which you must consecrate all your powers and days is the religious growth of those who come under your ministry. From all your walks, studies, and meditations you must collect the means of a more successful discharge of your duty towards them, even as the faithful, though unconscious earth from all that falls upon its surface or sinks into its bosom increases its store of nourishment for the plants that are fed from its ever-renewed sufficiency. So let your people find that your ability to nourish their souls is ever replenished, as well as ever bestowed. Give yourself, I repeat, to the ministry. You have heard a voice as from the Lord, saying, ‘Whom shall I send, and who will go for us?’ and when you were moved to answer, ‘Here am I, send me,’ you offered yourself to God, to bear his message to your fellow-men. Deliver that message, and so long as the opportunity for delivering it continues, understand and remember that this is your occupation. You will neglect it, or allow other engagements to interfere with it, at the peril of your soul. I wish you should comprehend the extent of the obligation involved in this service. I do not tell you that you are entering on an easy life. No. Deceive not yourself with any such idea. It is a life of labor and trial. Around us we hear that in other walks of life men either do not get enough to do, or find it more prudent to curtail their operations, for ‘the times are out of joint,’ and he who can afford to do nothing is better off than he whose enterprise may lead him into disaster. Such a page

was never yet written in the annals of the ministry; and never was there more work offering itself to their hands than now. The more disjointed the times, the more need that they be preachers of righteousness and sons of consolation. Be not afraid of toil, my brother. Shrink not from it. 'Study to show thyself approved unto God, a *workman* that needeth not to be ashamed;' 'instant in season and out of season,' 'preaching the word,' 'watching in all things, enduring afflictions, doing the work of an evangelist.'

I add, give yourself to the ministry among this people. Here is your field of labor, here your sphere of action and influence. Incidentally, and sometimes directly, you may aid the cause of truth and righteousness in the wider circles over which your observation may extend. But this people must secure your chief and permanent regard. They have committed to you the care of their associated religious interests, and have invited you to become to them individually a spiritual adviser and friend. To them you therefore owe your best powers of usefulness. Let them not be disappointed in their expectation of receiving from you the mature fruits of study and the warm effusions of the heart. Do not make your labors in this place the complement of your industry elsewhere. Give to this people the best things that you have to give. Let your sermons from this pulpit be the best productions of your pen, costing you the most diligent preparation. Let your conversation with the members of your society be the richest and most instructive that you ever hold. If there be any thing good in you, let this people have it. They have not called you, nor do they propose to pay you, for taking care of the interests of humanity or of religion every where, or any where else.

Here is the place for you to work. There is need of the caution which I am now pressing upon you; for the temptations at the present time are strong, to withdraw a minister from the peculiar province of duty on which he is bound to bestow the most faithful attention. Argument and example from abroad may conspire with the impulses of a benevolent heart and the anticipation of great usefulness, to make one anxious to bear a part in the philanthropy which embraces communities and nations in its purposes. Be careful how you let this influence come between you and your vocation as the pastor of this flock. Remember that usefulness has depth as well as breadth, and that Oberlin was as faithful a servant of Christ as Howard. Let every one choose his sphere of usefulness, but when he has chosen it, let him be content to fill it, and not impair the value by enlarging the extent of his labors. One well-finished cottage is worth two half-built houses of far more imposing exterior.

In the prosecution of the work before you you will need, above all, to keep in mind the condition of personal excellence on which all real success in such a life must depend. I charge you—and, my brother, the revelations of duty and of eternity in the religion which it is your privilege to teach, give a solemn force to the words—I charge you now, not before man who can look upon your positive ministry, but before God who searches the heart and judges the unseen life, to be *a good man*—a man of purity and integrity, of blameless speech and unexceptionable deportment, of secret piety and habitual self-discipline. Take care of your own character, or you will be a poor guardian and helper to others in the formation of theirs. Lay open, and keep open your heart to the influences of God's presence

and truth. Live near to God. Purify and strengthen your spirit by prayer. Live on Christ as the 'bread of life.' Copy the examples of those early preachers of our religion, whose recorded praise it is, that they were 'full of faith and good works.' Never think that you have attained the limit of personal or ministerial excellence, but ever strive to reach a higher point of accomplishment, and to entertain a higher conception of what may be done both within yourself and for others. Sacred as is the office which you have assumed, it can communicate no sanctity to him who is unworthy to fill it. 'If a man desire the office of a bishop,' says Paul, 'he desireth a good work.' 'A bishop, *then*,' he adds—for this very reason, if for no other, because he is a bishop—must be a man of many virtues, 'an example to the believers,' and 'having a good report of them who are without.' For your own sake, for the sake of your people, and for the sake of religion, let your own christian experience be genuine and comprehensive, covering your whole character and going down to the springs of consciousness. Of all miserable beings, a minister who is not himself a spiritually minded follower of Jesus, is most to be pitied and condemned. He gets no peace here; and what can he hope to get hereafter?

Especially needful will it be for you, to keep a constant watchfulness over yourself, lest the purity and fervor of your early course decline. The ministry is not in all respects favorable to the growth of a religious spirit. Some of its influences impose the necessity of jealous self-examination, lest one fall into a worldly or lethargic state of mind. In a community like this, even more than in a smaller place, the minister who begins his work with a pure zeal may find himself cor-

rupted by the atmosphere which he breathes. Where comparison is so common, and people are, to say the least, as fond of expressing praise or censure as of applying the preacher's instructions to their own improvement, he may almost unconsciously be led off from the simplicity of his aims, and think of securing the good words of those whom he addresses, rather than of correcting their evil ways. My brother, beware of ambition. It is a plant that grows fast in the soil of the human heart, when fostered by such influences as surround the ministry here. Beware too of that effect of the law of habit,—under which every one will suffer unless he makes strenuous resistance,—by which familiarity with the holiest exercises tends to produce a mechanical performance. Guard yourself against this evil, as you would prevent the approach of spiritual palsy, under which the soul drags out a living death, unconscious perhaps of its state, but a mournful spectacle in the sight of God. Preserve the freshness of your interest in religion. If you can help it, do nothing because the time for doing it has come. Do it, because you account it a privilege. Let your prayers in the sanctuary, in the family, at the sick bed, ever be the outpouring of sentiment, and not the recital of language. Let not the realities of Divine truth seem to you to lose their lustre through use; but the more you handle them, the more let their beauty and preciousness become manifest to your spiritual sense.

Beware also, let me add, of the temper of the times, which is *excitement*. Be not carried away by any current of popular feeling, in the church or out of it. 'In patience' and peace 'possess your soul.' I know not of any counsel more pertinent at the present time than this. Society is full of an uneasy and sanguine spirit.

The present must be amended, and the future be realized, in a moment. Ardor takes the place of judgment, and discontent, of progress. Were we willing to be wiser, we should probably be better. Encourage every true purpose of advancement among your people, and seek out methods of bringing christian truth into closer relations to human hearts and human institutions. But do not lose your self-control, your independence, or your composure. Be calm, be calm. Is not true earnestness always calm? Be not driven from the course which your own mind approves by abuse, nor drawn from it by sympathy. Plead thou for God and Christ, wrestle thou with error and sin, 'work out your own salvation,' and help others to work out theirs, in the way which you believe to be best, even if it should not seem for the time to be the most effectual.

In regard to the details of your ministry I need not address you at length. One general remark only will I make, in reference to the various parts of ministerial duty. Perform them all, and perform them in due proportion. Neglect none, and exaggerate none. A thousand examples show us that in our work there is danger of forgetting this rule. One man lays great stress on preaching, and another on visiting. One thinks very little of any other meetings than those held on the Lord's day and in the consecrated place; another esteems other more familiar meetings as a chief means of usefulness. 'Let every man be fully persuaded in his own mind,' and let every one use that kind of instrumentality which is most agreeable to his own intellectual or moral constitution, and is therefore most likely to be successful in his hands. But let no part of professional service be slighted by any one. Preach, my brother, and as I before said, preach as well as you

can. Visit, and visit as much as you can; that is, as much as your other duties will permit. Do your best to make the regular services of the Lord's day attractive and profitable, and hold other meetings in public or in private, as circumstances may unfold to you their propriety. Give to every means of influence its due importance. Avail yourself of the hints or examples of others; yet keep your own ministry harmonious and complete within itself.

My brother, you have a great work before you. Enter upon it, I will not say as a man, but as a christian; with a just sense of its magnitude, but with an humble trust in God, your helper. I repeat what I have already said,—make it your business, account it your privilege, feel it your joy, to bring men to God through Christ; to unite man the sinner to God the Father through Christ the Mediator. Preach 'Christ and him crucified;' Christ 'the way, the truth, and the life.' Carry admonition, solace, or encouragement, as they may be needed, to the houses of your people. Be among them in their health, be with them in their sickness. Join your tears to theirs in their sorrows, yet elevate their faith and hope with your own to Heaven. Teach the living how to live, and prepare the dying to meet death as a friend. Rebuke the careless, warn the impenitent, instruct the inquiring, cheer the humble and timid. Bear God's grace to as many hearts as will receive it, and his truth to as many consciences as you can reach. Be not afraid of what man can say or do. Clear your own soul from guilt, come what may of reproach to yourself or of pain to others. Call men, by the terrors of the law and the mercies of the cross, to repent and obey. By the persuasion of your speech and your character, inspire them with love and hope. And so let

it appear, that you are one of those to whom the Master will say when your work is ended,— God only knows when that shall be, but if you are faithful it will be at the right time,— ‘ Well done, good and faithful servant, enter thou into the joy of thy Lord.’

Your work is great, but it is not without its aids and compensations. Of these it will be the pleasant office of another to speak to you before we part. But to one circumstance that will lighten your task I may be permitted to allude, because it suggests duty as well as advantage, springing out of a peculiar relation, and because I may speak from a personal experience, which has not fallen to the brother who will presently greet you in his own and our name. You will not stand alone in this ministry. Wisdom and experience will stand beside you, to divide the toil, and to counsel you in respect to the part which it will remain for you to bear. Receive the assistance and welcome the counsel, as if you felt their value ; though it will not be possible for you fully to appreciate their worth while they are enjoyed. You will never know how much relief and support have come to your heart every day and hour that you have held such a relation, until you are called to feel the sense of loneliness which bereavement will produce. Prize this connection, and rejoice that your inexperience may lean on a friendship which will not disappoint its demands.

I have detained you too long from the congratulations which await you. Yet *I* have peculiar occasion of joy in the services of this evening, and you will not deem it improper in me to express this joy. When I entered the ministry, you were among the children of the society with which I was called into connection. Since that time I have seen three, older than yourself, coming

from the bosom of that society, established in the ministry in this city, — the fruits, may we not believe, of his influence whose scene of earthly labor has just been exchanged for the mansions above. And now you, a fourth, have been consecrated to this work within your native city. I rejoice in the result which has crowned your youthful industry and virtue. May the future be as honorable to you as the past, and as bright as the present. God bless you with his favor, which is life forever more !

RIGHT HAND OF FELLOWSHIP.

BY REV. F. D. HUNTINGTON.

THREE years ago, my brother, we first gave each other our right hands, as the ordinary pledges of a friendly acquaintanceship. We were entering together on that preparation-pilgrimage which to our impatient eyes seemed then a weary way. So soon it has been travelled through; and when we had not thought to stand side by side perhaps for years again, almost before their parting pressure is cold, we are clasping these hands once more, in the solemn and joyful presence of this sanctuary. We joined them when we looked towards the temple; the temple's gates have been opened to us both, and we join them now under the sanctities of the consecration, amidst the holiness of the altar. Let our first thought ascend in gratitude to Him who hath led us in peace, who hath given us to feel the immortal conviction, at once our quickener and our consolation, that He is forever near.

So recently has this welcome been extended to myself, so fresh are the impressions left by my own reception into this brotherhood, that I can mingle no words of counsel with those of congratulation and communion. Even the encouragements which I know you must be longing for, I cannot offer you from any but the briefest experience. It seems rather that we must

alike anticipate the future, and *mutually* bid each other be faithful, that so we may be of good courage.

But there is no need for us to search darkly for friendly hands to help us, and friendly voices to animate us. If from an honest heart you have devoted yourself to be a teacher of truth, then there are invisible arms reached forth to you from the upper and the inner world; there are voices in which wisdom and goodness and kindness speak, uttered to you from the depth of ages, telling you to be strong. If you purpose to serve henceforth humanity and God, then all brave spirits every where, dedicated to that service, are greeting you to their fellowship. And among them is One, speaking in accents the tenderest and the truest, the most eloquent and the most brother-like of them all, saying: 'I will not leave you comfortless, I will come to you. Lo, I am with you alway, even unto the end of the world!'

Then, there are promises to you, my brother, from the very nature of the work before you. Let nothing take from you the faith that they shall be fulfilled. Have now at least that confiding hope that gives perpetual youth to the breasts it dwells in, and makes each effort vigorous and earnest. There are promises for you from this symbol of the mercy-seat round which the hungering and thirsting shall gather, week by week, for the message you bring. There are promises from these homes where you shall go in as counsellor and companion, weeping by the dead, rejoicing with the prosperous and praying always, sharing in the richest and deepest experiences of every life. There are promises to you from that everlasting light that first broke from the heavens at Jesus' baptism, and has been spreading ever since, over the sinning earth.

It rests, it is true, with yourself, to make these pledges we are giving either full of significance or an unmeaning ceremony. If you have *not* resolved to be the Truth's meek servant, yet fearless of her foes, gentle as her disciple, but untterrified in her defence, Christ's own follower and wholly his, these tokens of sympathy must be a reproach, these offers of fellowship a senseless mockery. It is as an imitator of Christ's virtues, a partaker of his self-sacrifice, not less than as a preacher of his Gospel, that you are to be received and honored and bidden God speed. There is no right hand extended to you—let me tell you plainly, my brother—if the love of ease or of favor or of the people's praise lurks among your aims. Would you let us welcome you to a fortune that shall be pleasurable and estimable and crowned with success,—then, in the solemn speech of an old writer, 'Let ambition have but narrow circuit in thy spirit. Behold thy trophies within thee, not without thee. Lead thine own captivity captive, and be Cæsar unto thyself. Be more than thou appear-est, and let the world be deceived in thee as they are in the lights of heaven. Look humbly down in that state when others look upward upon thee. Draw the curtain of night upon thy injuries, and let age, not envy, draw wrinkles on thy cheeks. Be wisdom thy gray hair, and an unspotted life thy old age, and though thy years come short, thou mayest have been said to hold up with longer livers, and to have been Solomon's old man. For one day lived after the perfect rule of piety is to be preferred before sinning immortality.'

What need to speak to you of that to which your thoughts must so often turn, the value and the sacredness, the dignity and the grandeur of the office you have assumed? The ministrations of this place shall

have infinite applications, as they have an infinite worth. They shall meet all forms of life, purifying them, elevating them, pouring into them that higher life which is shed down from above. They penetrate beneath things upon the surface, and speak to emotions that lie more deeply. They address souls gathered from the resorts of traffic and of pleasure, from the bright circles of the happy and the darkened abodes of distress,—souls troubled with sin, souls at peace with faith and the hope of salvation. The burden of the message, too,—how full it is of tenderness and of power! It is of God our Father, the nearest, the holiest, the best being. It is of the human spirit—its far-reaching aspirations, its advancement towards perfection, its purification through trial, its victory over the grave. It is of that great hereafter whose eternal ages, clothed yet in mystery, shall be witnesses of a freer progress in holiness. It is yours to lift men into a serene thoughtfulness where the blinding spell of worldliness is broken; to place before them in yourself an example of generous, humane and manly virtue; to reveal to them how irresistible is the power of genuine holiness, how noiseless and sure the spread of a good life's influence, how immortal the recollections of unconscious greatness and excellence. It is yours to awaken gentle affections in men who hardly knew before that such were slumbering within them; to take away their fears, to change the dark angel into a messenger of love, to put the light of trust and hope into hearts whence it has faded: to make them strong like the great Sufferer, and pure like the blameless Jesus; to turn back their memories reverently to that miracle of his being, wrought out without pretension before the eyes of ages. It is yours to unfold the lofty meaning

that is gathered into that word, communion ; a communion where we are touched by the enrapturing beauty of a heavenly temper, where spiritual gifts and spiritual truths obtain new sway over the soul, where we pass more freely into the deepest mind of Christ, where we sit with him, feeling him to be one of us though greater, — a companion to our souls, though a prophet and a messenger from heaven, where his religion takes us to its great brotherly heart and bids us rest there till peace possesses us. It is yours, if you will, to impart singleness to men's purposes, clearness to their convictions, depth to their principles, comprehensiveness to their charity, and faithfulness to their strivings in the soul's behalf ; to teach them that there is nothing so worth living for and dying for, so simply beautiful and so sublime, as a pure-minded adherence to a righteous resolve.

My brother, if there is not that in this more than earthly calling which makes all human congratulation feeble, I have no salutations that shall enkindle you. If to be in the company of minds thus consecrated is not privilege enough, I can do nothing to make your profession a satisfaction and an honor. Yet, believe me, there will be moments when you will still seem to be alone, when the supports on which you have been used to lean will seem to be stricken away, and you will need assurances that there are other hearts struggling and aspiring just as your own. If I have not misinterpreted our vocation, it brings such lonely seasons. The kind care of your people may be unwearyed ; and yet you will be sure that they do not understand, because they have not felt, all the intensity of your trial. You will turn then to your fellow laborers, ministering in the churches. In their name, therefore, as a simple but

ample declaration of their fraternal feeling, I give you this right hand again. Would that I could throw into its single grasp all the warmth of welcome that I know waits for you in the sympathies of your brethren! Bind yourself honestly to the objects to which they in Christ are bound, and it shall never be withdrawn. Take it as bearing the import of whatever you can ask from them of confidence and regard. Take it as no ritual tribute of custom merely. Take it, my classmate, in the sincerity and cordiality of one friend's greeting to another. And may our lives be so united in the hidden harmony of virtue, that we may own our fellowship yet again, when both these hands are wasting ashes, amidst no human companionship, over no earthly altar, but by the Throne of God!

APPENDIX.

NOTE A. PAGE 8.

It can yield no satisfaction to any well-disposed mind to call up the humiliating facts, which history, especially ecclesiastical history, exhibits. But when, in total disregard of such facts, claims of the most extraordinary character are urged, as at the present day; and on the baseless fabric of 'an uninterrupted apostolic succession,' one church presumes to call itself 'the only true church,' and claiming exclusive right to the christian ministry and ordinances, to deny their validity and authority as exercised by others, it is needful, however distasteful, to expose the arrogance of such assumption. To do this effectually, we need not look beyond the Church of England itself. Many of its most eminent divines, of whom are Chillingworth, Hoadley, Paley, Watson, and more recently the candid archbishop of Dublin, Dr. Richard Whately, have with equal learning and weight of evidence shown the futility of the claim. Some even of their own prelates have treated it with high contempt; and the 'divine right of bishops,' in common with the 'divine right of kings,' has obtained with them like deference with 'the divine right of constables.'

Regarded merely in an historical view, and independently wholly of its intrinsic difficulties, it is impossible to imagine a subject involved in thicker darkness or more inextricable perplexities than precisely this of an 'uninterrupted apostolical succession.' 'If we come to Rome,' says Stillingfleet, (himself a bishop, whose learning was excelled only by his moderation,) 'the succession is as muddy as the Tiber itself,' and 'what shall we do to escape out of this labyrinth?' Even Hooker, the great pillar of the English hierarchy, admits that 'ordinations had *oftentimes* been effected without a bishop to ordain, and that therefore we are not, without exception, to urge a lineal descent of power from the apostles.' 'By the loss of records,' says Stillingfleet again, in his *Origin of the British*

Churches, 'we cannot draw down the succession of bishops from the apostles' times.' And when we go back to the papal church, through which it is all derived, who that reads but must perceive that of earthly things this is the most doubtful? Here are the memorable words of Chillingworth: 'That of ten thousand probabilities no one should be false; that of ten thousand requisites, whereof any one may fail, not one should be wanting; this to me is extremely improbable, and even cousin-german to impossible. So that the assurance hereof is like a machine composed of an innumerable multitude of pieces, of which it is strangely unlikely but some may be out of order; and yet if any one be so, the whole fabric falls of necessity to the ground.'

Again, to turn to a recent writer: 'The transmission of orders from the apostles to an English clergyman of the present day,' says Mr. Macaulay in his masterly reflections on the union of church and state, 'must have been through a very great number of intermediate persons. Now it is probable, that no clergyman of the church of England can trace up his spiritual genealogy from bishop to bishop, even so far back as the time of the reformation. There remain fifteen or sixteen hundred years, during which the history of the transmission of his orders is buried in utter darkness. And whether he be a priest by succession from the apostles, depends on the question, whether during that long period, some thousands of events took place, any one of which may, without any gross improbability, be supposed not to have taken place. We have not a tittle of evidence to any one of these events!'

But let us admit the succession, such as it is. It leaves little surely whereof to boast; and were the question concerning one's family descent, few, we think, would be found eager to claim it. Even Baronius, the learned but sturdy defender of his church, does not deny—for they were undeniable—the infidelity even to atheism, the profligacy and other enormities which at various periods disgraced the Roman Pontificate. 'We read,' says Macaulay, 'of sees of the highest dignity openly sold—transferred backwards and forwards by popular tumult—bestowed sometimes by a profligate woman upon her paramour—sometimes by a warlike baron upon a kinsman, still a stripling. We read of bishops of ten years old'—of whom even the good Borromeo was an instance—'of popes who were mere boys—and who rivalled the frantic dissoluteness of Caligula.' Of such were Alexander VI. and John XXIII. Tradition even speaks of a female pope. But be this as it may, it is

indisputable that with the beginning of the fifteenth century, there were three popes, and 'infallible heads of the church,' contending even to blood for the title of 'holiness' at the same time; and the infallible council of Constance disclaimed or deposed them all for immoralities, or heresies, or both.

Heartily, therefore, can we sympathize with any conscientious divine, be he of the church of Rome or of England, in his honest doubts of the genuineness of his official pedigree. But for his consolation let him know assuredly, that if he be a good man and a good minister, giving himself to his work and adorning the gospel he preaches — *that* shall be to him a surer credential and a better sign of his calling now and 'at the great day,' than if he had the whole house of Aaron for his ancestry, and could trace his descent, through deacons and arch-deacons, through prelates and popes, up to St. Peter, *supposed* to be of Rome, or to Melchisedec, *known* to be king and priest of Salem.

But we take no satisfaction in this unprofitable subject. It were a painful, as it would be an endless task to adduce the testimonies that might be cited to sustain the view we have taken, and expose the utter groundlessness of the pretence. But if the reader doubt, let him turn to Bower's History of the Popes; to Burnett's of the Reformation; to Ranke's Political History of the Popes since that period, as translated by Sarah Austin; to L'Enfant's Histories of the Councils of Constance and Basle; to Chauncy's complete View of Episcopacy; to Sparks' 'Letters on the Ministry, Ritual, and Doctrine of the Protestant Episcopal Church,' which we are happy to learn are about being republished; to Smyth's 'Prelatical Doctrine of Apostolical Succession Examined,' an able work, in which the historical evidence is faithfully exhibited; and, not farther to extend the list, to archbishop Whately's recent 'Dissertations on the Kingdom of Christ' — and he will find incontestable facts and reasonings to justify far stronger language than the writer could prevail upon himself to employ in any discourse from the pulpit.

NOTE B. PAGE 17.

THE following is the succession of pastors of the New North Church from its foundation, May 5, 1714, to the present time :

	GRADUATED.	ORDAINED.	DIED.
REV. JOHN WEBB,	H. U. 1708	OCT. 20, 1714	APRIL 16, 1750
PETER THACHER,	H. U. 1696	Inst. JAN. 28, 1723	MARCH 1, 1739
ANDREW ELIOT, D. D.	H. U. 1737	APRIL 14, 1742	SEPT. 13, 1778
JOHN ELIOT, D. D.	H. U. 1772	NOV. 3, 1779	FEB. 14, 1813
FRANCIS PARKMAN, D. D.	H. U. 1807	DEC. 8, 1813	
AMOS SMITH,	H. U. 1838	DEC. 7, 1842	

NOTE C.

THE following documents, relating to the settlement of a colleague pastor, are here added at the desire of several members of the Society, though necessarily from their nature of a local and limited interest.

SUNDAY, NOVEMBER 28, 1841.— On this day, being the one hundred twenty-seventh anniversary of the first celebration of the Lord's Supper, after the organization of the church in 1714, a discourse was delivered by the pastor, in which a brief survey was taken of the history of the society and of its prosperity to the close of the ministry of Dr. Andrew Eliot, in the midst of the Revolutionary War, in 1779. He adverted to some of the inevitable sources of diminution, which from that period began to operate, and notwithstanding the faithful ministry of Dr. John Eliot, and the singular confidence and affection he inspired both among his people and the community, continued to operate till his death, and thence to the present day. Among these causes were mentioned the rapid multiplication of churches, of all denominations, especially in the northern division of the city ;* the frequent removals to central or

* At the commencement of this century, or a little before the erection of the present edifice in 1804, the New North Church was one of only twenty churches of all denominations in Boston. It is now one of seventy, including in this large number, the chapels for the ministry at large : while within its immediate neighborhood, the increase has been even more than proportionally great, embracing two Congregational churches, two Baptist, one Episcopalian, one Methodist, one Universalist, and the Chapel for Seamen under the charge of Rev. E. T. Taylor.

yet more distant dwelling-places of families, who continue their relations to their church only at great personal and domestic inconvenience; and lastly, though not least, the undeniable preference from early habit, education, and religious sympathy, of the great majority of the northern part of the city for modes of faith and worship different from our own. These with others were adduced as causes of diminution, which no ministry or pastoral fidelity could be expected to control.

On the same day, at a meeting of the proprietors, assembled by legal notice immediately after the religious services, the following letter was communicated from the pastor:

BOSTON, NOVEMBER 6, 1841.

To the Proprietors of the New North Religious Society:

MY FRIENDS:—With this date are completed twenty-eight years since my acceptance of your invitation to become your pastor. Through the whole of this period I have continued, with the blessing of divine Providence, which it becomes me gratefully to acknowledge, in the uninterrupted discharge of the duties of this office. And I now request your consent, that a colleague be associated with me in the labors of the ministry.

I am aware, that the resources of the society are inadequate to the temporal provisions, which such a measure of itself must involve. If, therefore, you should see fit to comply with this request, I propose, upon and after the settlement of a colleague, and as long as our united labors shall continue, to relinquish to him One Thousand dollars of my stated salary, together with the annual allowance for wood, which has usually been estimated at somewhat exceeding two hundred dollars.

In thus resigning to a colleague so considerable a portion of the salary, while I retain the responsibility of the pastoral relation, you will doubtless, gentlemen, deem it reasonable, that I shall be held excused from some proportional parts of the public service. And I accordingly request to be released from the charge of the pulpit, more especially during the summer months, or any such parts of them as either my health, or the convenience of my family arrangements may, at any season, render to me desirable.

I present to you this subject, my christian friends, not, as I am sure you will be persuaded, in any weariness of a ministry, which, imperfectly as it may have been discharged, I shall ever esteem as my privilege; nor in any wish to impair relations, which I cherish among my choicest satisfactions; but from an unfeigned desire for the welfare, spiritual and temporal, of the religious society, with which it has been my happiness so long to be connected; and of an ancient church, which through all its history, in the worthy names it bears upon its records, and specially in the gifts and virtues of my predecessors, has held an honored place among the churches of New England.

Commending this proposal to your favorable consideration, and yourselves and families, with the whole flock, to the blessing of Almighty God,

I am, Gentlemen,

Your faithful Friend,

and Servant in Christ,

FRANCIS PARKMAN.

The above letter was referred to a committee, whose report as accepted by the proprietors, at a subsequent meeting held for the purpose, was as follows :

BOSTON, DECEMBER 12, 1841.

The Committee of the New North Religious Society, to whom was committed the communication of the Rev. Dr. Parkman, pastor of said society, with reference to the appointment of a colleague, ask leave to report:—That they have given the subject their mature deliberation, as well with reference to the condition of the society, as also to what they think are the general sentiment and feeling of its members. That it is in the opinion of the committee inexpedient to act immediately on so important a matter; and that it is prudent, and may be highly beneficial in a case of this magnitude, to wait some further time before a final decision is had thereon. They therefore unanimously recommend, that the subject be referred to the next annual meeting.

Respectfully submitted by order of the committee,

R. LASH, Chairman.

At the annual meeting of the proprietors, holden Wednesday, May 4, 1842, and continued by adjournment to Sunday, May 8th, the pastor renewed his request in a letter which follows :

BOSTON, APRIL 26, 1842.

To the Proprietors of the New North Religious Society :

GENTLEMEN:—In the communication I submitted to you in November last, and which was referred by your votes to the annual meeting in May, I proposed the appointment of a colleague to be associated with me in the duties of the ministry.

As the season for your annual meeting is now at hand, you will permit me to renew my request, that the subject may receive your earnest and favorable consideration. And with a view to afford every facility within my power for the accomplishment of this desirable object, I hereby—and as a substitute for what I have already proposed—express to you my readiness to relinquish the whole of my stated salary, or fifteen hundred dollars, whenever a colleague, mutually acceptable, shall be settled among us : It being understood, that during the continuance of such connection, I shall be released from any portion of the public ministerial service, which either my health, convenience or other considerations may at any time lead me to desire.

I doubt not, my christian friends, that you would regard my reservation of some portion of the salary as altogether reasonable, both as a matter of propriety and in accordance with established usage. But I am unwilling that any obstacle should remain to my proposal, that might be urged from the limited resources of the society.

And I have still further to request, that for the ensuing months of June, July and August, I may have liberty to supply my Pulpit, either by gentlemen, whom we may desire to hear as candidates, or by such exchanges with my brethren as may seem to me most convenient and desirable.

I am, Christian Brethren,

Your assured Friend and Pastor,

FRANCIS PARKMAN.

Whereupon (in connection with some resolutions of grateful acknowledgment to the Pastor, not necessary here to be inserted,) it was *Resolved*, That it is expedient to accept of the proposition of our Rev. Pastor, for the settlement of a colleague, agreeably to his communications; and that a committee of three be appointed in concurrence with him, to invite candidates to preach for the purpose.

Agreeably to the above resolution, several gentlemen were invited to preach in the course of the successive summer months. And Mr. AMOS SMITH, a graduate of Cambridge University in 1838, and of the Theological School in 1842, having officiated during several Sabbaths, was at a legal meeting of the proprietors, holden October 2d, after divine service, unanimously chosen as colleague pastor. A committee of five was appointed to inform him of his election. This committee, being the same to whom, with the pastor, was intrusted the charge of inviting the services of candidates, were Robert Lash, James Clark, Daniel Denny, Warren Lincoln, and Charles H. Stearns, Esqs.

On Sunday, October 22, Mr. Smith's letter of acceptance was read by the pastor to the congregation before the close of the morning service, and was as follows:

BOSTON, OCTOBER 21, 1842.

To the Proprietors of the New North Religious Society:

MY CHRISTIAN FRIENDS:—It is not without much deliberation that I have been able to decide upon the reply which I should return to your invitation to settle as your colleague pastor. The pastoral office being the most arduous and responsible which man can assume, must excite feelings of self-distrust even in one who could bring to it the wisdom of the widest experience: how much more in me, whose experience is so limited. And my distrust is increased as I remember that causes unfavorable to the growth of your society have long existed, and that they are of such a nature that no change of ministrations can furnish a remedy. This is a weighty consideration in an age when the habit unfortunately prevails of measuring ministerial success as much by the growth of numbers as the growth of grace. Were these the only considerations which presented them-

selves to my mind, and which were to determine my answer, I should feel bound to decline your invitation. But on the other hand I reflect that when a pastor and society (who must ever be the best judges of their own interests) have deemed it expedient to elect a colleague, and have, with a happy unanimity, selected the same person, and invited him to a sphere of activity, the most laborious indeed, but the widest and most serviceable which is presented to him, it may not be justifiable in him so far to yield to a sense of his inexperience and deficiencies, and to the difficulties of the situation, as to decline accepting it.

I accept, therefore, the invitation which you have tendered to me, and will perform the duties of the office to the best of my ability; trusting that I shall receive the hearty sympathy and coöperation of your pastor, with whom I am to be so intimately connected, and of yourselves also, who have invited me. Yet I request that it may be distinctly understood that I can bring to your society no new fidelity or ability which will justify me in expecting that I shall prevail to fill your church, or even to cause any considerable accession to your present numbers. It is my duty and my intention to devote to your service my best powers and faculties, and to make your interests my own. If this shall have the effect to increase the society, there will be no one more sincerely gratified than myself. If, on the contrary, no such result should be produced, I pray that no dissatisfaction may be felt on your part, and that I may not be regarded as having made a failure for not having accomplished what I deem an impossibility.

I implore upon the undertaking the divine favor. It is commenced in the fear of God. I therefore trust that it will be followed with the blessing of God.

Accept my thanks for the kindness to me and confidence in me, which you have manifested, and believe me,

Your Friend and Servant in the Gospel,

AMOS SMITH.

The council convened for the ordination of Mr. Smith, was composed of the congregational churches in Boston—whose pastors are members of the 'Boston Association'—and of the University Church in Cambridge.

NOTE.—It was regretted, that the unavoidable absence from the city of Rev. Chandler Robbins, the pastor of the Second—and for more than a century our Associated—Church, prevented his fulfilment of the service assigned to him on the occasion.

ORDER OF SERVICES
AT THE
ORDINATION OF MR. AMOS SMITH,
AS COLLEAGUE PASTOR OF THE
NEW NORTH CHURCH AND SOCIETY,

On the Evening of December 7th, 1842.

I. VOLUNTARY ON THE ORGAN.

II. ANTHEM.

III. INTRODUCTORY PRAYER, BY REV. J. I. T. COOLIDGE.

IV. SELECTIONS FROM THE SCRIPTURES, BY REV. J. T. SARGENT.

V. HYMN, L. M.

THE Saviour when to heaven he rose,
In splendid triumph o'er his foes,
Scatter'd his gifts on men below,
And wide his royal bounties flow.

Hence sprung the Apostles' honor'd name,
Sacred beyond heroic fame:
Hence dictates the prophetic sage,
And hence the evangelic page.

In lowlier forms to bless our eyes,
Pastors from hence, and Teachers rise;
Who, though with feebler rays they shine,
Still gild a long extended line.

So shall the bright succession run,
Through the last courses of the sun,
While unborn churches by their care,
Shall rise and flourish large and fair.

VI. SERMON, BY REV. DR. PARKMAN.

VII. ANTHEM.

VIII. PRAYER OF ORDINATION, BY REV. S. K. LOTHROP.

IX. CHARGE, BY REV. E. S. GANNETT.

X. RIGHT HAND OF FELLOWSHIP, BY REV. F. D. HUNTINGTON.

XI. CONCLUDING PRAYER, BY REV. C. A. BARTOL.

XII. HYMN, L. M.

HERE may thine honor dwell: and here,
As incense, let thy children's prayer
From contrite hearts and lips sincere,
Rise on the still and holy air.

Here be thy praise devoutly sung;
Here let thy church beam forth to save,

As when of old, thy spirit hung
On wings of light o'er Jordan's wave.

And when the lips that with thy name
Are vocal now, to dust shall turn,
On others may devotion's flame
Be kindled here and purely burn.

XIII. BENEDICTION.





